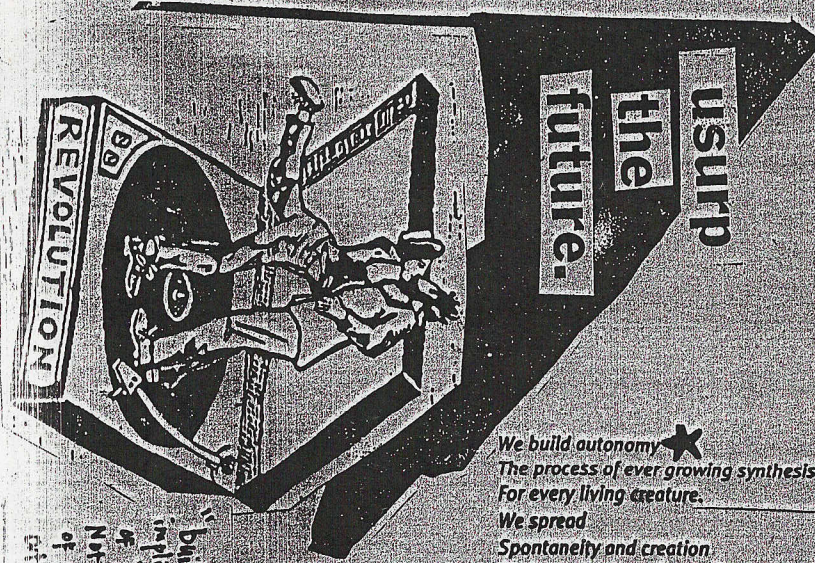
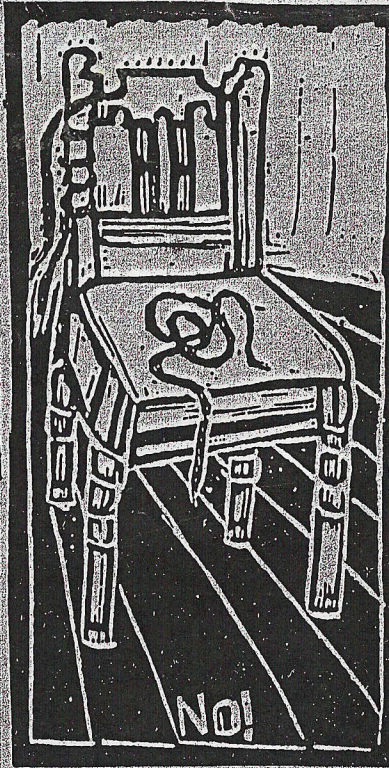


We can attain the full right to choose by:

1. Joining the anti-apartheid movement.
2. Working in solidarity with the oppressed peoples of the entire American continent.
3. Fighting the Simpson-Mazzoli anti-immigrant bill.
4. Joining the labor movement: the pickets, demos for fair working conditions for all.
5. Working in reproductive rights coalitions.
6. Building for a socialist revolution that is feminist and anti-racist.
7. All of the above.

Presented at the Protect Reproductive Rights Rally,
Richmond, California, September 29, 1985



usurp
the
future.

We build autonomy ★
The process of ever growing synthesis
For every living creature.
We spread
Spontaneity and creation
We learn the joys of equality
Of relationships
Without dominance
Among sisters.
We destroy domination
In all its forms.

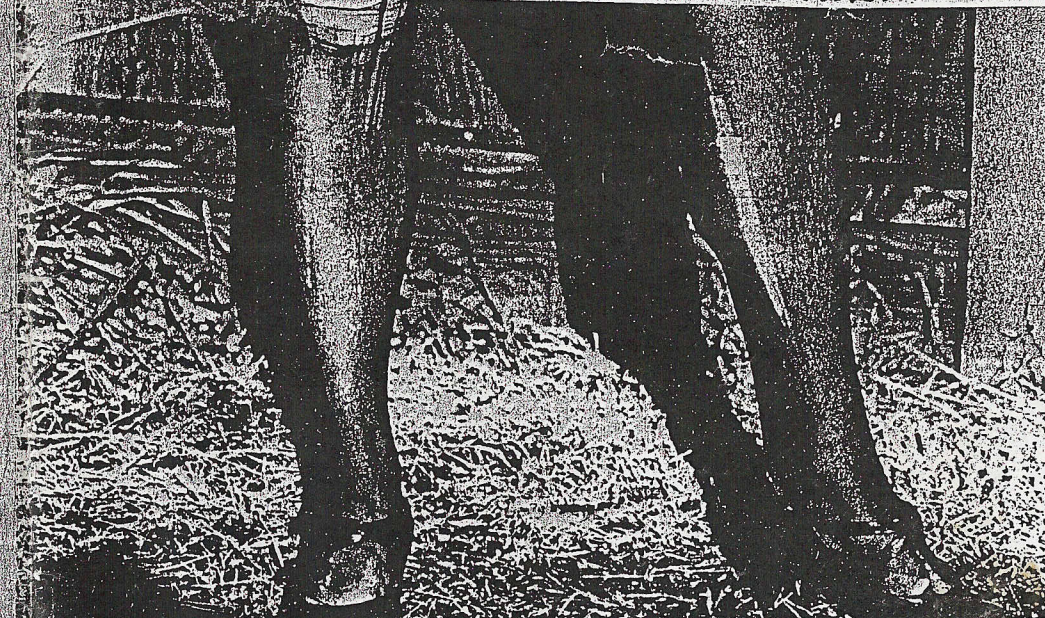


"building a movement" implies a false dichotomy of "vanguard vs masses". Not to mention it reeks of political authority and critical consciousness.

RIOTS NOT DIETS

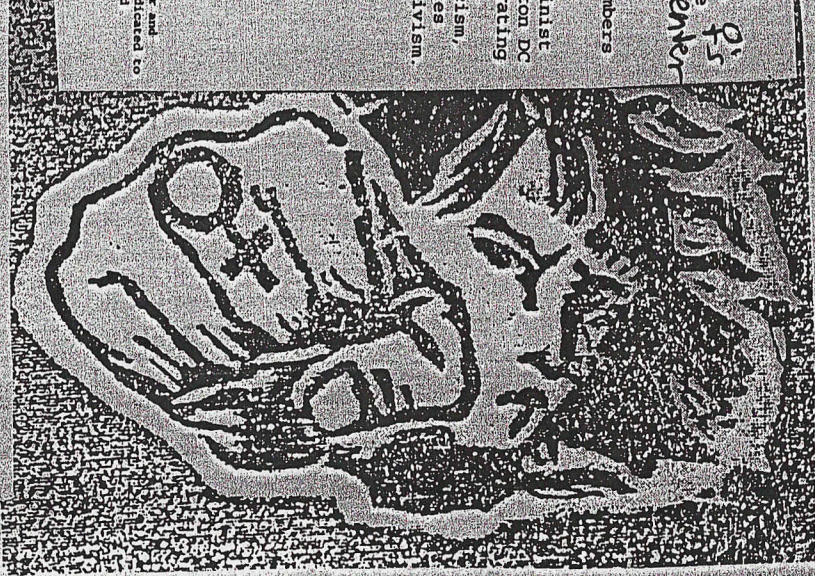
Who you callin' a lady?:

Criticisms and Affirmations of
the "March for Women's Lives"



by: Campus Radical Women
UCSC, Santa Cruz, CA

However difficult the path becomes, women continue to fight for what is rightfully ours: power over our own bodies and destinies.



Campus Radical Women wishes to make this event accessible to people with disabilities. If you need accommodation, please call S.O at 459-2934.

Campus Radical Women is a multi-racial, queer and straight, socialist feminist organization dedicated to training leaders and expanding, assisting, and eliminating the inequalities of women's lives.

To get involved or if you would like more information, please contact Campus Radical Women at crwcsc@yahoo.com or 831/426-6562

Our meetings are open to people of all genders, races, classes, sizes, sexualities, and abilities. Anyone who identifies as a feminist or is interested in feminist issues is welcome. Please bring ideas and activist energy!!!



"Calling All Feminists!"
 Thursdays UCSC 8:5
 Conference Room above Science Center
 Bookstore UCSC
 6:30pm

Students, faculty, and staff and community members are welcome to organize a feminist, revolutionary movement on campus. We are working on sending a revolutionary feminist contingent to the Pro-choice march on Washington DC on April 25th, having a teach-in, and collaborating with other progressive/radical groups at UCSC. Our group works against gender oppression, racism, capitalist exploitation, as well as incorporates environmentalism and queer politics in our activism.

The Right to Choose

by Merle Woo

I. The Weakest Link

Why are gay rights and the right to abortion the weakest link in bringing all the people for women's rights together?

Why is fighting abortion and gay rights the door through which the right-wing thinks it will introduce people to other conservative issues? Abortion and gay rights are the most blatant expression of women choosing themselves first.

Choosing what to do with their lives and potential — Confronting head-on the nuclear family, women's subordination, the Puritan ethic.

Women are supposed to give their lives to others — any others: the fetus, men, the boss, the State. Identified by the man she's married to; going with; her father and his name;

Judged always by how well she has served the

III. Multiple-Choice Quiz

The following are two statements. Please read them carefully, and choose the answers that most aptly apply:

A. First Statement: A human being is in the power of another with no right to expression of choice expression of life the potential of that life no right to choose to act freely.

The victim is what the master decides.

Ingratiation/accommodation the norm. Making demands can mean sudden death.

Possible answers that most fit the description:

1. Slavery.
2. Black South Africa.
- The woman, child, elder, disabled, on the Bantustans — "the superfluous appendages" under white minority rule.
3. The peasants and Indians of Mexico, Central & Latin America.
4. Undocumented workers; refugees fleeing to this country.

5. The muted slavery of low-paid women workers in the field, the plants and factories of Mission Foods, Watsonville, the Silicon Valley.

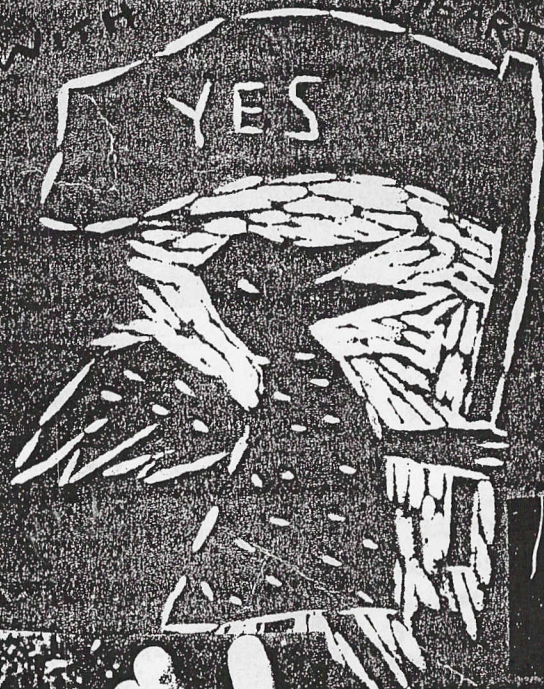
6. The rape situation. Or women who are sterilized, or denied an abortion.

7. China.
 8. All of the above.

THE BASIC NEED FOR

COURAGE

YES



Mind controlling
Everyone's
Decisions and
Ideologies in
America

YOUR HEART
IS A
MUSCLE
THE SIZE OF
YOUR FIST
KEEP LOVING
KEEP FIGHTING

RIOTS NOT DIES

Campus Radical Women disidentify with the mainstream reproductive rights movement because we "neither opt to assimilate within such a structure nor strictly oppose it," instead we "work on and against dominant ideology" (the mainstream liberalist discourse surrounding reproductive rights/"pro-choice" movements) (Munoz 10). For us, disidentification is a way to make visible the gaps in the movement, and helps to imagine new kinds of experiences for those who have been historically excluded from the reproductive rights movement (including women of color, lower class women, immigrant women, and transnys).

MARCH FOR FREEDOM OF CHOICE

WASHINGTON, D.C.

APRIL 25, 2004

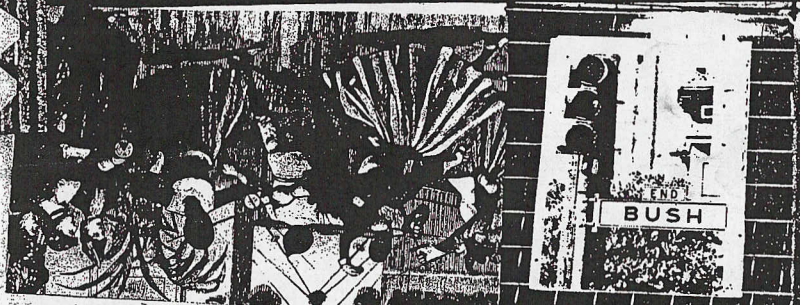
www.ppgg.org

In the introduction of *Disidentifications: Queers of Color and the Performance of Politics* Jose Munoz describes disidentification as "survival strategies the minority subject practices in order to negotiate a phobic majoritarian public sphere that continuously elides or punishes the existence of subjects who do not conform to the phantasm of normative citizenship" (Munoz 4). Munoz outlines the process of disidentification through Michel Pecheux's theory of disidentification from Louis Althusser's theories of interpellation and subject formations. Pecheux separates the way that subjects are created through ideological practices into three modes: identification, counteridentification, and disidentification (Munoz 11). Munoz's application of this theory of disidentification to the experiences of queers of color, can also be a useful tool to understand the position of Campus Radical Women regarding the mainstream reproductive rights movement.

By Kellyfuck!

Dear Editor,

The March for women's lives is less than a week away and as members of Campus Radical Women we want to put a call out to all reproductive rights activists. Let's get together before, during, and after the march to make the reproductive rights movement a truly feminist and revolutionary one. Now is an important time to be involved in the struggle for all women's rights to their own bodies. The attacks by Bush that began at the beginning of his administration, (including the gag rule that cut funding of family planning organizations in other countries) have had profound effects on the health of women everywhere. Now with the partial birth abortion ban in the U.S., we are left to wonder what next? Will Roe v. Wade be overturned completely?

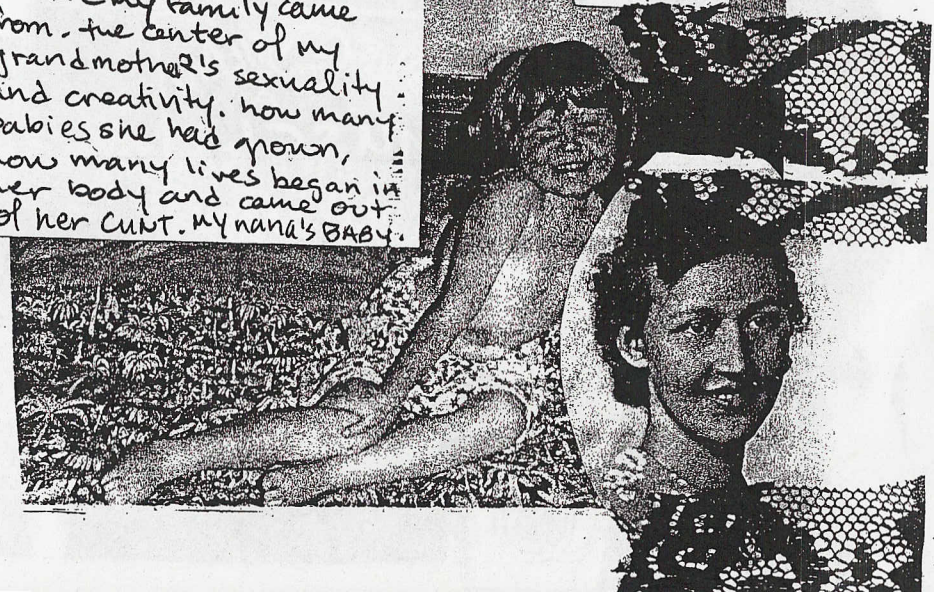


What we want to propose to you is that even with a democrat in office a woman's choice is not necessarily valued. In fact a woman's "choice" in this country depends very much on her ethnicity and financial situation. This is not to mention that the conditions of life are often enough of a reason to discourage someone from wanting to bring another person into the world. In addition, often women who want to have children are not given the resources to be able to have a healthy family. The healthcare and welfare system in this country is inadequate to say the least, and is closely connected to the right to reproductive freedom for all women.

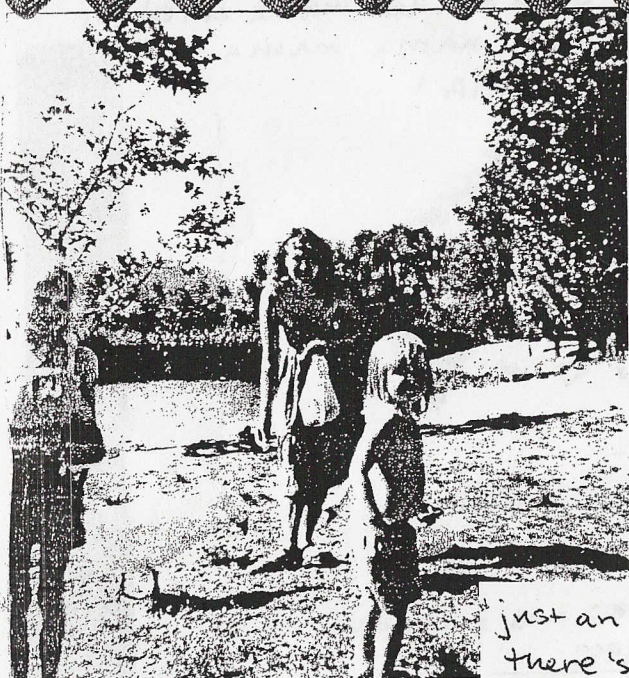


I imagined all the children she had fed and the pleasure she had experienced from her breasts, i washed her stomach and stared at her cunt. i could not stop staring at her cunt. that's where my family came from that's where my family came from. the center of my grandmother's sexuality and creativity. how many babies she had given, how many lives began in her body and came out of her cunt. MY NANA'S BABY.

A PHOTO MY NANA TOOK OF ME ON HER BED AFTER SHE CURLED MY HAIR.

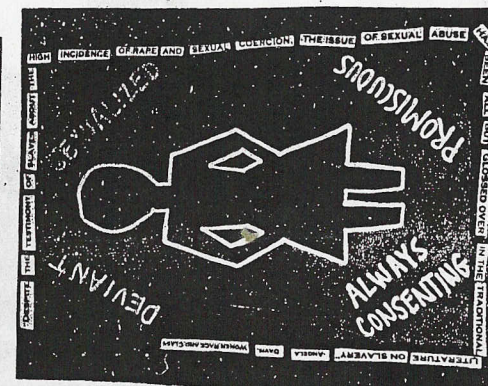
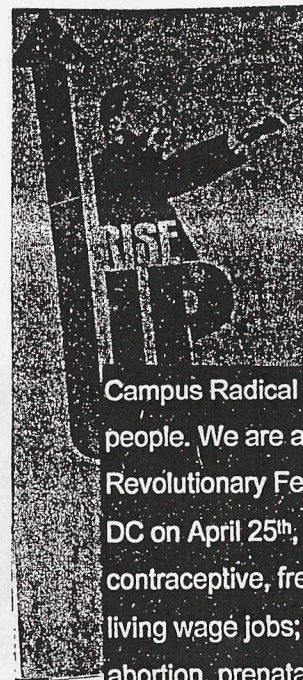


the morning she died we
washed her body before dressing
her for her fire
i was amazed, she had truly
left her body.



A PHOTO TAKEN BY MY NANA
OF MY SISTER, MOTHER AND I.

just an old shell
there's nothing sad
about an old shell"
as the Little Prince
says. But an amazing
shell, an amazing
tool that had served
my nana so well.
i had never seen my
nana's body completely
naked. i washed her
breasts, empty pockets
of retired milk ducts
and soft nipples.



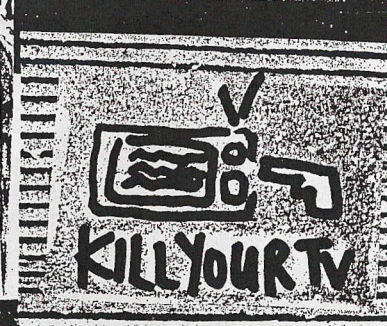
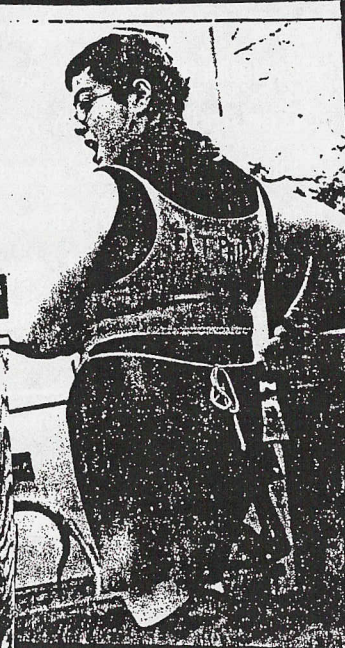
Campus Radical Women demands free accessible healthcare to all people. We are also standing behind the general demands of the Revolutionary Feminist Contingent going to Washington DC on April 25th, which include: 24-hour quality childcare and safe contraceptive, free or affordable for all; an end to forced sterilization; living wage jobs; and universal healthcare, including coverage for abortion, prenatal and postnatal services and the needs of people with disabilities, communities of color, the young and aged, queers and transnys.

In addition to these demands, Campus Radical Women seeks to make the connections between reproductive rights, healthcare for all, and transgender rights.

We demand the right of all people to surgically alter their reproductive organs in any way they see fit. The sex/gender system that is based on the hierarchy of men over women is bogus. The so-called biological, objective division of humans into either male or female justifies sexism and transphobia and ignores the realities of various people's lives, including people who are intersex. Campus Radical Women sees gender as a social construction that can be played with. We demand full rights for people of all gender expressions and identities. Overall, we demand a redistribution of wealth in this country. We are opposed to the Religious Right, but we do not depend on the

Democrats. Instead we are calling for a mass multi-racial and multi-issue movement to work towards revolution in the US, while simultaneously being in solidarity with resistance struggles all over the globe. We believe in a better world, where people have the right to decide what happens to their own body and that those who choose to have a family can expect a better quality of life. Lets work to build an anti-capitalist, feminist movement from DC to Santa Cruz!

Sincerely,
Anita O'Shea
Campus Radical Women
rwucsc@yahoo.com

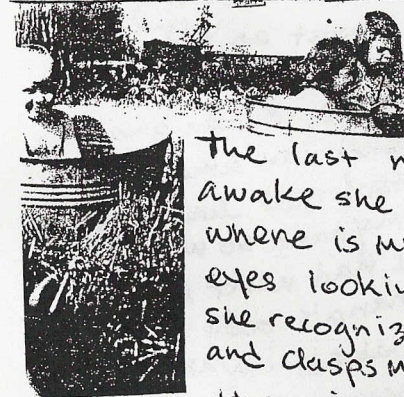


when she was scared she
asked my mama to kiss her
and kiss her again and again
and kiss her again and kiss
her.

My nana cried for her mama
cried for her mama cried for
her mama mama
MAMA!



MY MOTHER, SISTER and i the day
i WAS BORN. 1981



the last night my nana was
awake she called for me.
where is my baby? her sailor
eyes looking searching
she recognizes me at her side
and clasps my head to her bosom
there is my baby
maybe she pets my cheek
now peaceful, gazing into her swell
again.

She was afraid for her journey
and sometimes afraid she had
made the wrong choice
But this was only when she
lost track of her MIGHTY ship!
My mother brought my nana
a soft teddy bear one day
nana wanted something to
hold, a baby, a companion.



MY GRANDMOTHER WITH MY MOTHER
IN NYC. 1955

What is the difference between sex and gender?

Sex is the biological category that one is born into. If one is born with a penis, they are classified as male. If one is born with a vagina, they are considered female. There are intersex people (~~biologically~~ medically hermaphrodites) and other atypical genitalia that cannot be placed into either sex category.

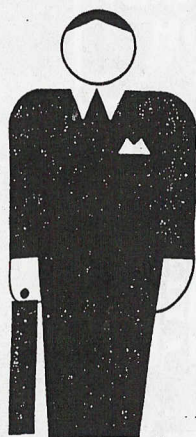
Gender, on the other hand, is much to define. Gender can be looked at as the social system of prescriptions, roles, rules, and definitions applied to people based on the division of sex. Gayle Rubin, a feminist scholar, defines the idea of the sex/gender system as "the set of arrangements by which a society transforms biological sexuality into products of human activity and in which these transformed sexual needs are satisfied."



The first point here is that there must occur a transformation in the individual for them to fit their prescribed gender role. This leaves hope for the idea that gender as an institution in our society can be transcended, that we, as a human race, may be able to rid our society of unequal gender divisions. A movement toward embracing all qualities of all human beings and the differences that do exist is essential to equality. Some argue that this could easily be a movement toward utter sameness (or androgyny), but I would disagree. A movement toward embracing differences is not a call for androgyny.

* 'INTERSEX' is the reclaimed term by activists

To understand that we can transcend rigid gender roles, we must first understand gender as a continuum. Our society strictly divides masculine and feminine into a list of "properties", "characteristics", "interests", and (yes! Even now) "jobs" can be drawn up according to gender. It is clear from the messages that we receive (from parents, schools, television, etc.) and from the way our institutions are organized (separate bathrooms, separate floors in the department stores, separate sports teams) that the sexes are different. Period. So different that they must wear different clothes, underwear, shoes, hairstyles; they must speak differently, act differently, date differently, etc., etc. If one does not adhere to the gender rules, they are considered abnormal, to have "Gender Identity Disorder" (actually in the Psychological Diagnostic Manual) to be "gay" "homo" or "fag." In our society, these are very ominous punishments.



Gender is another false division of life into arbitrary categories, none of which can adequately describe or contain any of us, in order to define us against each other in the interests of Power. There is no male. There is no female. Get free. Go off the map.



You can see in the very movements of their bodies, forced painfully into the narrow space of permitted masculinity, moving inside an invisible cage, how the supposed winners of the gender game suffer just as much as the others from their hollow victory. Constantly terrified of each other and everyone else, themselves most of all, they take their fear out on the rest of us, perpetuating the climate of fear and violence—but when the terrain of affection itself has been occupied, when every gesture has been appropriated by the language of coercion, how will we approach each other for support, for sanctuary and for healing?

In reality, the people who possess these sexes do not fall neatly into these categories. Gender is a continuum, ranging from feminine to androgynous to masculine, and individuals fall along every point of the continuum, no matter what their sex is. This is how it always has been, is now, and always will be. The truth of the matter is men and women share more similarities than differences and any attempt to focus on the differences and recreate imposed differences has historically been an attempt to create unequal divisions, where women are subordinated.



My GRANDMOTHER at
age 23.
1926

i am my grandmother's baby
when my nana was dying she was
just going to a different place
she slept a lot and when she
wasn't sleeping her
eyes spoke like a dream
like she had been sailing out on
the ocean, gazing for days at the
swell and flow of water
the curve of the earth meeting
the empty sky.
it was hard for my nana to
bump into the world where we
were, her family, from her
spirit world

when "socialist" feminists serve up the independent women's movement as the main dish, and when they say class oppression is just one of several oppressions, no more important than any other, then (as its Marxist critics say) it is no longer socialism.

However, socialist feminists do not follow out the implications of radical feminism all the way. If they did, they would accept another principle: that non-hierarchical structures are essential to feminist practice. This, of course, is too much for any socialist to take. But what it means is that radical feminism is far more compatible with one type of anarchism than it is with socialism. That type is social anarchism (also known as communist anarchism), not the individualist or anarcho-capitalist varieties.

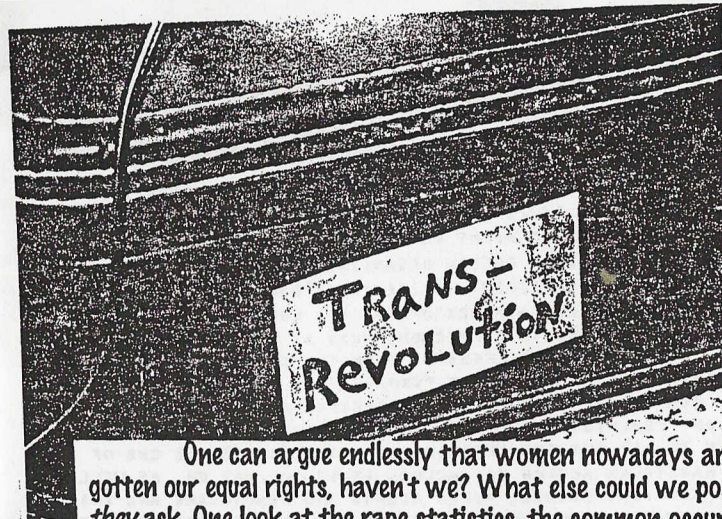
This won't come as news to feminists who are familiar with anarchist principles — but very few feminists are. That's understandable, since anarchism has veered between a bad press and none at all. If feminists were familiar with anarchism, they would not be looking very hard at socialism as a means of fighting sexist oppression. Feminists have got to be skeptical of any social theory that comes with a built-in set of leaders and followers, no matter how "democratic" this centralised structure is supposed to be. Women of all classes, races, and life circumstances have been on the receiving end of domination too long to want to

exchange one set of masters for another. We know who has power and (with a few isolated exceptions) it isn't us.

**What's
so bad
about**

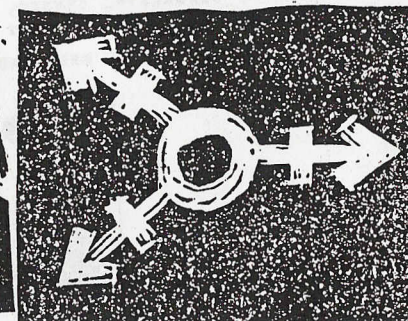
Capitalism?

Perhaps the closest we can come is with the anarchist slogan, "a strong people needs no leaders". Those of us who have learned to survive by dominating others, as well as those of us who have learned to survive by accepting domination, need to resocialise ourselves into being strong without playing dominance-submission games, into controlling what happens to us without controlling others. This can't be done by electing the right people to office or by following the correct party line; nor can it be done by sitting and reflecting on our sins. We rebuild ourselves and our world through activity, through partial successes, and failure, and more partial successes. And all the while we grow stronger and more self-reliant.



One can argue endlessly that women nowadays are equal. We've gotten our equal rights, haven't we? What else could we possibly want, they ask. One look at the rape statistics, the common occurrence of domestic abuse towards women, the unequal pay distribution, the reasons women are in prison, and at the diminishing abortion rights shows us that this is far from the truth. Women have been trying for many years to get rid of the institutional subordination that oppresses them and gain equity but all that has occurred is an accommodation of women into a man's sphere. This is not equity and in many cases has made women's oppression more normalized and accepted. **Things will not change unless we keep fighting.**

We cannot accept the bread crumbs that the patriarchy tosses our way anymore. So many things are going on in the world right now and our capitalistic patriarchy is taking its masculinity to an extreme. The American women must come together and fight for ourselves and all the others that are being killed, beaten, molested, pillaged, raped, and oppressed by the patriarchies that are presently in place. I do not believe it is impossible but I do believe that it is going to take a lot of work and a lot of organizing and a lot of compromise within the many different types of women. The one thing we all share is our oppression, whether we choose to recognize it or not, and that is the best thread we have to come together for a revolution. Don't accept your prescribed passive, weak, subordinated gender role any longer, live outside of the lines and **live for yourself.**

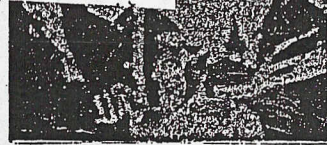


WHO IS THE FEMINIST MAJORITY, NOW???

IN A MARCH ORGANIZING AROUND THE CENTRAL PRINCIPLE 'WOMAN' THIS BEING THE MARCH FOR WOMEN'S LIVES, I THINK IT IS IMPORTANT TO DISCUSS WHAT MAY BE TROUBLESOME ABOUT THAT TERM. IT ALSO MIGHT BE IMPORTANT TO DISCUSS THE WAY THAT TERM IS ~~USED~~ USED BY SOME FELLOW ORGANIZATIONS WITH WHICH WE ARE ALL MARCHING. LET ME BE MORE SPECIFIC- THE 'FEMINIST' ORGANIZATIONS WITH WHICH WE ARE MARCHING. TODAY, FELLOW MEMBERS OF RADICAL WOMEN ~~MARCH~~ MARCH IN SOLIDARITY AROUND ISSUES OF REPRODUCTIVE FREEDOM, JUST AS WE TOGETHER MARCH WITH OTHERS, ALL OF US, INDIVIDUALLY DIFFERING FROM THE COLLECTIVE BODY- WE DIFFER IN OUR DEFINITIONS OF FEMINISM AND PERHAPS EVEN OUR DEFINITION OF 'WOMEN'...WE DIFFER IN OUR CONCEPTS OF POLITICAL TACTICS AND STRATEGIES AND WHAT WE SEE AS ISSUES OF 'FEMINIST' CONCERN. AND, ALTHOUGH THE 'MARCH FOR WOMEN'S LIVES' HAS BEGUN TO LAY OUT THE IMPORTANCE OF RACE/RACISM AS ONE OF FEMINIST CONCERN, AND HAS TAKEN ACTION TO INCLUDE IT IN THE MARCH, AS WELL AS MAKING IMPORTANT CONNECTIONS BETWEEN REPRO RIGHTS AND HEALTHCARE AND CHILD CARE, THERE IS STILL MUCH WORK TO BE DONE. THE TERM 'WOMEN' HAS BEEN HISTORICALLY AND STILL IS USED BY SOME TO ERASE DIFFERENCES BETWEEN WOMEN- RACE, CLASS, SEXUALITY, ETC ARE ALL THINGS THAT MAKE US NOT ONLY 'WOMEN' BUT LATINE WOMEN, TRANSWOMEN, POOR WOMEN. THE TERM 'WOMEN' SO OFTEN MEANS MIDDLE CLASS WHITE WOMEN ~~IN~~ IN TERMS OF WHO BENEFITS FROM MAINSTREAM FEMINISM. ON THE WEBSITES OF SOME MAINSTREAM ORGANIZATIONS SPONSORING THIS MARCH, THE TERM 'WOMEN' IS MOBILIZED QUITE OFTEN, AND CONCERNS OF RACE, CLASS, SEXUALITY, TRANSISSUES, ABILITY ISSUES, ARE SOMETIMES FOUND IN SMALL PRINT. AT THE BOTTOM OF THE PAGE IS NOT WHERE THESE ISSUES SHOULD LIE. ON ANOTHER WEBSITE, WHEN THE WAYS THAT 'RACE DISCRIMINATION AFFECTS YOUR LIFE' ARE LISTED, THE 'YOU' IS ALWAYS THE PERSON OF COLOR AND THE CONCEPT OF A BLIND AND CUMULATIVE WHITE/CLASS PRIVILEGE IS NOT MENTIONED. 'DIVERSIFYING' OUR WHITE, MAINSTREAM ORGANIZATIONS IS NOT ENOUGH, THE ISSUES OF RACE/CLASS/SEXUALITY/ABILITY/TIENS/ETC NEED TO BE PUSHED TO THE CENTER. ESPECIALLY WITH REGARD TO REPRODUCTIVE FEMINISTS HAVE DONE IT WRONG BEFORE, AND NEED TO GET IT RIGHT THIS TIME. IN HER ARTICLE 'DISCOURSES OF 'FORCED STERILIZATION' IN PUERTO RICO: THE PROBLEM WITH THE SPEAKING SUBALTERN' LAURA BRIGGS EXPLICATES THE MANNER IN WHICH MAINLAND FEMINISTS MISUNDERSTOOD THE ISSUE OF 'FORCED STERILIZATION AND ENDED' ALIGNING THEMSELVES WITH A PUERTO RICAN NATIONALIST AND CATHOLIC POSITION A NOT THE PUERTO RICAN FEMINIST POSITION. SOME FEMINISTS DENY OR IGNORE THE INSTANCES OF FORCED STERILIZATION IN THE US AND PUERTO RICO, BUT EVEN THOSE WHO ACKNOWLEDGE IT MAY ERASE THE AGENCY OF THOSE WOMEN BY THINKING THEY NEED

TO 'SAVE' THESE WOMEN OF COLOR. I AM FOR A FEMINISM THAT IS ACCOUNTABLE TO THE COMPLEX ISSUES LAID OUT BY HISTORICAL MISTAKES. AND I WOULD HATE TO FORGET TO MENTION THE NUMEROUS HETEROSEXIST (IE NOT QUEER FRIENDLY) AND TRANSPHOBIC POLICIES OF SOME OF THE HEALTH ORGANIZATIONS MEANT TO SERVE 'WOMEN'. THOSE WHO BELIEVE IN A FEMINISM THAT BY PRINCIPLE RECOGNIZES RACE, CLASS, ABILITY, SEXUALITY, GENDER, SEX, TRANSPHOBIA ETC AS CENTRAL TO ANY AND EVERY FEMINIST PROJECT... WE ARE THE MAJORITY NOW. AND WE ARE READY TO BE HEARD.

MK



We do not believe, as some now affirm, that the splintering of the Women's Movement means the end to all of our revolutionary effectiveness. No! The spirit of the women is just too large to be guided and manipulated by 'a movement'. Small groups, acting on their own and deciding upon their own actions, are the logical expression of revolutionary women. This, of course, does not preclude various groups working together on various projects or conferences.

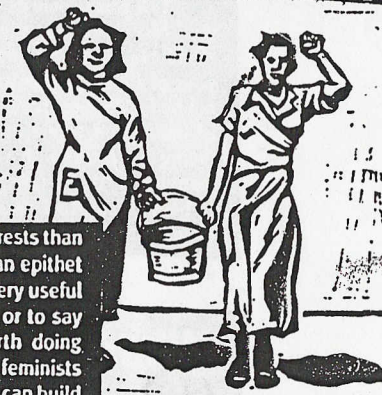
SOCIALISM

ANARCHISM

AND FEMINISM

Carol Ehrlich

Reformism is a far greater danger to women's interests than are bizarre psychic games. I know that "reformist" is an epithet that may be used in ways that are neither honest nor very useful - principally to demonstrate one's ideological purity, or to say that concrete political work of any type is not worth doing because it is potentially co-optable. In response, some feminists have argued persuasively that the right kinds of reforms can build a radical movement.²



Just the same, there are reformist strategies that waste the energies of women, that raise expectations of great change, and that are misleading and alienating because they cannot deliver the goods. The best (or worst) example is electoral politics. Some socialists (beguiled by the notion of gradualism) fall for that one. Anarchists know better. You cannot liberate yourself by non-liberatory means; you cannot elect a new set of politicians (no matter how sisterly) to run the same old corrupt institutions - which in turn run you. When the National Organisation of Women (NOW)'s Majority Caucus - the radical branch of that organisation - asks women to follow them "out of the mainstream, into the revolution" by means that include electoral politics, they will all drown in the depths of things...

Electoral politics is an obvious, everyday kind of trap. Even a lot of non-radicals have learned to avoid it. A more subtle problem is capitalism in the guise of feminist economic power. Consider, for example, the Feminist Economic Network. The name might possibly fool you. Ostensibly it was a network of alternative businesses set up to erode capitalism from within by creating economic self-sufficiency for women. That is an appealing idea. Yet, FEN's first major project opened in Detroit in April, 1976. For an annual membership fee of \$100, privileged women could swim in a private pool, drink in a private bar, and get discounts in a cluster of boutiques. FEN paid its female employees \$2.50 per hour to work there. Its director, Laura Brown, announced this venture as "the beginning of the feminist economic revolution."³



from
QUIET RUMOURS
AN
ANARCHA-FEMINIST
READER

Why Anarchism?

We do not believe that rejection of Marxist-Leninist analysis and strategy is by definition political naïveté. We do not believe it is politically naïve to maintain the attitude that even a 'democratically centralised' group could be considered the 'vanguard' spokeswoman for us. The nature of groups concerned with 'building' movements is: 1) to water down the 'more extreme' dreams into 'realistic' demands, and 2) to eventually become an organ of tyranny itself. No thanks!

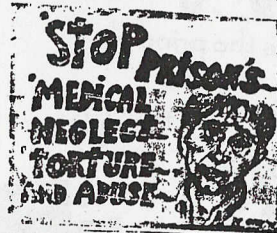
Anarchism is not synonymous with irresponsibility and chaos. Indeed, it offers meaningful alternatives to the outdated organisational and policy-making practices of the rest of the left. The basic anarchist form of organisation is a small group, voluntarily organised and maintained, which must work toward defining the oppression of its members and what form their struggle for liberation must take.

Organising women, in the New Left and Marxist left, is viewed as amassing troops for the Revolution. But we affirm that each woman joining in struggle is the Revolution. WE ARE THE REVOLUTION!

We must learn to act on impulse, to abandon the restrictions on behaviour that society has taught us to place on ourselves. The 'movement' has been, for most of us, a thing removed from ourselves. We must no longer think of ourselves as members of a movement, but as *individual* revolutionaries, co-operating. Two, three, five or ten such individual revolutionaries who know and trust each other intimately can carry out revolutionary acts and make our own policy. As members of a leaderless affinity group, each member participates on an equal level of power, thus negating the hierarchical function of power. DOWN WITH ALL BOSSES! Then we will not be lost in a movement where leadership determines for us the path the movement will take — we are our own movement, we determine our own movement's direction. We have refused to allow ourselves to be directed, spoken for, and eventually cooled off.



3-252-9211



Everything that glorifies "God" and the afterworld slanders humanity and the real world.

"[w]hat was demanded as a
'right'
for the privileged
came to be interpreted as a
'duty'
for the poor"

Angela Davis

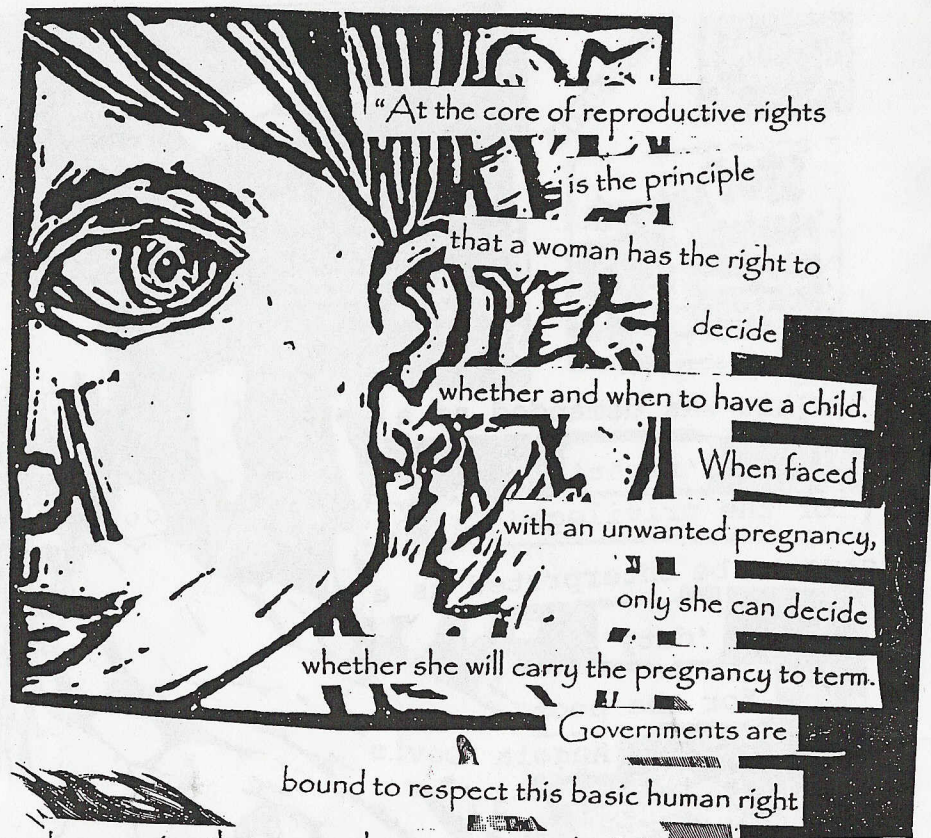


If voting could
really change
anything...

... it would be illegal,
of course.



THE END



"At the core of reproductive rights

is the principle

that a woman has the right to

decide

whether and when to have a child.

When faced

with an unwanted pregnancy,

only she can decide

whether she will carry the pregnancy to term.

Governments are

bound to respect this basic human right

by ensuring that women have access to the full

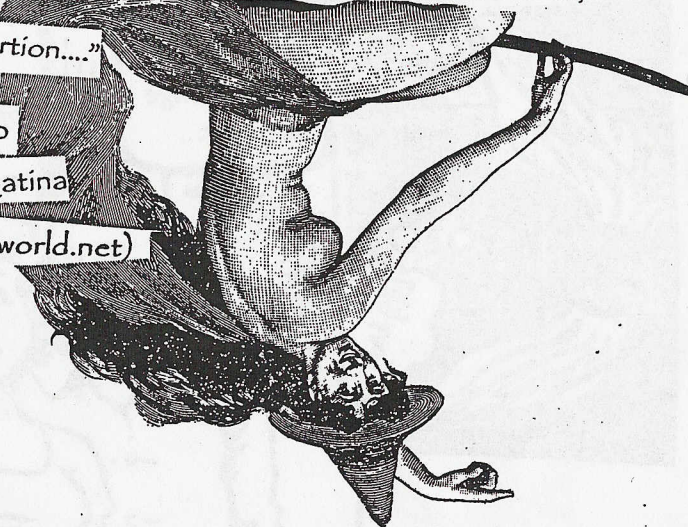
range of quality reproductive health services,

including abortion...."

Un Mundo

America Latina

(www.amlat.oneworld.net)



"CALLING ALL FEMINISTS"
Roe v. Wade is not enough.
We need full control over our bodies,
as gender queers, trannys, and women.
& SEX WORKERS



we want \$ for schools, health care and
welfare, not war or occupation.

OR DOMINATION.

